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Developing a Generation Z-Friendly Da'wah Concept Based on Buya Hamka's Perspective in Tafsir Al-Azhar

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Abstract

The concept of da'wah is very important in the spread of Islamic knowledge. The occurrence of several mistakes by preachers, especially when they preach to generation z, makes this research important to discuss. Generation z has its own characteristics that result in methods to preach to them must use different methods. Thus, this study aims to examine the concept of gen z friendly da'wah based on Buya Hamka's perspective in Tafsir Al-Azhar. This research uses a literature study method with an analytical-descriptive approach to explore Buya Hamka's thoughts, especially related to gen z friendly da'wah methods with the social context of Indonesian society. Tafsir Al-Azhar was chosen as the main reference because of its *adab ijtima'i* approach that focuses on social issues. The results showed that Buya Hamka offered three main concepts in da'wah, namely first da'wah with wisdom, which prioritizes wisdom, common sense, and a clean heart. Second, da'wah with *mau'izhah hasanah*, which is giving advice and teaching in a good and polite way. And third, da'wah with *mujadalah billati hiya ahsan*, namely preaching by discussing or arguing in the best way, full of patience, and respect. These three concepts are considered by Buya Hamka to be relevant for all generations, so this research has important contributions and contributions in the concept of da'wah for generation Z.

Keywords: *Da'wah Concept*, *Gen Z-Friendly Da'wah Concept*, *Buya Hamka*, *Tafsir Al-Azhar*, *an-Nahl Verse 125*

INTRODUCTION

Da'wah is an activity of invitation, either in oral, written, behavioral, or other forms, which is carried out consciously and planned in an effort to influence other people both individually and in groups.[1] Ismail Raji Al Faruqi explained that the ideal life of a devout Muslim is to bring people into a life where Islam can be accepted and become a

[1] M. Loksa Nuril Waton, "Metode Dakwah Jamaah Tabligh Di Kota Mataram," *Mudabbir: Jurnal Manajemen Dakwah* 4, no. 1 (June 28, 2023): 434–48, https://doi.org/10.20414/mudabbir.v4i1.7777.

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religion (the system of life for all people in the world).[2] Therefore, Al-Bayanuni defines *da'i* (subject of da'wah) as a person who conveys Islam, who teaches Islam, and a person who tries to implement Islam in human life.[3] With the broadcasting of da'wah, a *da'i* can improve the noble morals and knowledge of Islam in the general public. Because some Muslims really understand Islam, some don't understand it well, and some don't understand it at all. Islam is a religion of da'wah, which is so that we become civilized servants and have noble morals.

According to Muhammad Al-Ghazali, there has been a decline in enthusiasm in the commitment to convey Islamic da'wah. This is one of the factors that causes Muslims to lose their prestige and greatness. For al-Ghazali, the defeat of Muslims today is actually identical to the defeat of da'wah itself.[4] In this case, many Muslims understand da'wah in a narrow sense, so that da'wah is seen as identical to only through *tabligh* (sermons). On the other hand, Amin Abdullah argues that in responding to the problems of the people, da'wah practitioners position themselves as judges who try and judge an accused, without being accompanied by ideas and hard efforts to eradicate the problems that plague the people in real terms. In fact, this includes several processes of da'wah in its entirety which are the most important phases.[5]

Nowadays, da'wah is often only interpreted as a religious lecture, where ulama' are only considered as preachers to convey messages in front of the public. In fact, da'wah is only used as a complement in every activity. Da'wah has various forms, methods, media, actors, and da'wah materials. In the era of technological development like today, da'wah through media is a necessity because the situation and condition of our society today are so clearly integrated with the development of social media that they cannot be separated from the lives of today's society.[6] We as humans have a sense of responsibility as His servants, who are required to always remember and carry out the commands of Allah SWT, but unfortunately many humans have not developed their responsibility to the maximum, including in preaching on the path of Allah.[7]

Facing various increasingly difficult and complex problems as a result of the demands of the development of science, technology, and globalization and the demands

[2] Ismail Raji al-Faruqi and Lois Lamya al-Faruqi, "The Cultural Atlas of Islam," in *The Cultural Atlas of Islam* (New York: Macmillan Publishing Company, 1986).
[3] Muhammad Abul al-Fatah al-Bayanuni, *Al-Madkhal Ilaa Ilmi al-Dakwah* (Beirut: Muassasah al-Risalah, 1991).
[4] Muhammad al-Ghazali, *Ma'a Allah Dirasat Fi al- Dakwah Wa Ad- Du'ah* (Kairo: Mathba'ah Hassan, 1979).
[5] Media Zainul Bahri, "Expressing Political and Religious Identity: Religion-Science Relations in Indonesian Muslim Thinkers 1970-2014," *Al-Jami'ah: Journal of Islamic Studies* 56, no. 1 (June 14, 2018): 155–86, https://doi.org/10.14421/ajis.2018.561.155-186.
[6] Siti Rohmah, Agustina Dewi Setyari, and Budi Suyanto, "Critical Discourse Analysis of Dakwah Media Texts on Mubadalah.Id," *AIP Conference Proceedings* 3148, no. 1 (December 3, 2024): 030038, https://doi.org/10.1063/5.0242248.
[7] Julian Millie, Dede Syarif, and Moch. Fakhruroji, "The Discipline of Dakwah in Indonesia's State Education System," *Bijdragen Tot de Taal-, Land- En Volkenkunde / Journal of the Humanities and Social Sciences of Southeast Asia* 179, no. 1 (March 21, 2023): 38–60, https://doi.org/10.1163/22134379-bja10047.

of needs, it then seems that individual da'wah activities are inadequate. Therefore, it should be carried out through an institution that is well organized and gathers various necessary expertise. Various da'wah problems, for which solutions and resolutions must be sought. In order for the resolution to be implemented, one of them is by developing new, more effective, and efficient da'wah thoughts and concepts that are relevant to the needs of the times and place.[8]

The life of the current generation, which cannot be separated from technology, indirectly influences them to have creativity in operating a number of technology-based tools and media. It is indeed appropriate that the use of the internet and technology must be adjusted to the needs so that it can be operated wisely. In this case, the use of technology by the current generation also penetrates the context of da'wah. One of them is when this has implications for the majority of contemporary Muslim society in Indonesia, who use the internet as Islamic learning.[9] So the role of da'wah in today's era is also very much needed, even having to use different methods. Indonesian scholars teach Islam with different methods. In today's era, a *da'i* must think of the right method to convey his da'wah message. So there needs to be a discussion about the method of delivering da'wah that is appropriate for the current generation.[10]

Previously, research on the concept or method of preaching has been widely conducted, such as research by Hashim and Ahmad,[11] which explains that a Muslim is obliged to preach, but this preaching must be carried out with the right and structured method so that it is appropriate and on target.

Agusman and Hanif explain the concept of da'wah based on the Qur'an and hadith.[12] Abrori and Alnashr concentrate on the concept of digital da'wah.[13] Ghofur states that the concept of da'wah must be more compatible with the conditions of society.[14] Ahyar et al., who explain the culture-based da'wah method carried out by TGH. M. Najmuddin Makmun.[15] Marsha et al., who state that da'wah can influence a person's

[8] Abdullah Abdullah, "Urgensi Dakwah dan Perencanaannya," *Tasamuh: Jurnal Studi Islam* 12, no. 1 (April 6, 2020): 120–48, https://e-jurnal.iainsorong.ac.id/index.php/Tasamuh/article/view/240.
[9] Siti Mujahadah, "Metode Dakwah Untuk Generasi Milenial," *Jurnal Dakwah Tabligh* 21, no. 2 (December 31, 2020): 201, https://doi.org/10.24252/jdt.v21i2.13875.
[10] Mujahadah.
[11] Jamil Hashim and Masitoh Ahmad, "The Concept of Islamic Da'wah and It's Obligation," *Global Journal Al-Thaqafah* 2, no. 1 (2012): 83–90, https://doi.org/10.7187/GJAT162012.02.01.
[12] Agusman A and Muhammad Hanif, "Concept and Development of Da'wah Methods in the Era of Globalization: Konsep Dan Pengembangan Metode Dakwah Di Era Globalisasi," *Jurnal Da'wah: Risalah Merintis, Da'wah Melanjutkan* 4, no. 2 (2021): 49–64, https://doi.org/10.38214/jurnaldawahstidnatsir.v4i2.119.
[13] Abrori Abrori and M. Sofyan Alnashr, "Aktualisasi Metode Dakwah Milenial Menghadapi Tantangan Perubahan Sosial Masyarakat," *Mu'ashir: Jurnal Dakwah dan Komunikasi Islam* 1, no. 1 (May 30, 2023): hlm. 30, https://doi.org/10.35878/muashir.v1i1.768.
[14] Abdul Ghofur, "Dakwah Islam Di Era Milenial," *Dakwatuna: Jurnal Dakwah dan Komunikasi Islam* 5, no. 2 (August 25, 2019): hlm. 148, https://doi.org/10.36835/dakwatuna.v5i2.405.
[15] Ahyar Ahyar, Nurul Imtihan, and Wan Khairul Aiman Bin Wan Mukhtar, "Culture-Based Dakwah and Education Values: A Study of TGH. M. Najamuddin Makmun's Work," *Ulumuna* 28, no. 1 (August 6, 2024): 108–35, https://doi.org/10.20414/ujis.v28i1.702.

personal hygiene.[16] Musyarrofah and Zulhannan explain that Nahdlatul Ulama's da'wah includes three substantial dimensions: moderation of religious thought; moderation through movement; and moderation in religious traditions and practices.[17] However, the study focused on da'wah in general, without specifically targeting Generation Z. This is different from what was done by researchers, where researchers focused on a specific da'wah concept, namely a da'wah concept that is more friendly to generation Z.

This study will examine the concept of da'wah based on the Al-Azhar Tafsir, which is different from previous studies that the author has mentioned. The reason the author chose the Al-Azhar Tafsir is because this interpretation uses a pattern of *ijtima'i adab*, which discusses social problems in society. So with that, it is hoped that the concept of da'wah will be obtained that is truly in accordance with the social conditions of Indonesian society itself, because the author of this interpretation also comes from Indonesia.

METHOD

This type of research uses a library study, which is a descriptive research method, namely research sourced from documents containing writings or works of scholars and scientists. The researcher uses an analytical approach because, in this study, the researcher analyzes in depth the concept of da'wah according to the Al-Azhar interpretation. Descriptive qualitative research is conducted to explain existing research without providing data manipulation of the variables being studied.[18] Primary data is data obtained directly by data collectors from their research objects.[19] The author's reference for this study is the Al-Azhar interpretation book by Buya Hamka. Secondary data is a support that is basically the same as the first source; the nature of the source is indirect. This secondary data source is related to this research. The data collection technique in this study uses library research by looking for explanations related to the research being carried out from various books or data in the form of scientific theses, papers, and other sources of information.

RESULTS AND DISCUSSION

Biography of Buya Hamka

H. Abdul Malik Karim Amrullah, better known as Hamka, was a great ulama of the early 20th century who came from Minangkabau, born in a village called Tanah Sirah on the shores of Lake Batam Meninjau, West Sumatra, on Sunday, 14 Muharram 1326,

[16] Marshanda Rimadita Nugrahani Marsha et al., "Analysis of the Relevance of Hygiene Da'wah to Personal Hygiene Behavior of Student in Pesantren Sunan Pandaran Tulungagung," *Media Publikasi Promosi Kesehatan Indonesia (MPPKI)* 6, no. 12 (December 1, 2023): 2526–32, https://doi.org/10.56338/mppki.v6i12.4050.

[17] Umi Musyarrofah and Zulhannan Zulhannan, "Religious Moderation in the Discourse of Nahdlatul Ulama's Dakwah in the Era of Industry 4.0," *Millah: Journal of Religious Studies*, August 28, 2023, 409–34, https://doi.org/10.20885/millah.vol22.iss2.art5.

[18] Siti Hanyfah, Gilang Ryan Fernandes, and Iwan Budiarso, "Penerapan Metode Kualitatif Deskriptif Untuk Aplikasi Pengolahan Data Pelanggan Pada Car Wash," 2022.

[19] Sonny Sumarsono, *Metode Riset Sumber Daya Manusia* (Yogyakarta: Graha Ilmu, 2004).

coinciding with February 16, 1908. The son of the family of Sheikh Prof. Dr. H. Abd. Karim Amrullah, alias H. Muhammad Rasul.[20]

His birth and childhood were greatly influenced by several social environmental variables. First, his father's social role and expectations for Hamka. Second, the village where he was born. Third, the assimilation of Islamic customs that influenced the surrounding community. Hamka was raised in an environment of ulama, so it is not surprising that Haji Rosul wanted his son to become a religious scholar like himself and admired by many people.[21] It can be seen that Buya Hamka was not a person who came from just any group; this can be seen from the fact that he came from a religiously devout lineage and still had a relationship with the generation of Islamic reformers in Minangkabau in the late 18th and early 19th centuries. He grew up in a Minangkabau society that adhered to a matrilineal system. Therefore, in the Minangkabau genealogy, he came from the Tanjung tribe, as did his mother's tribe.[22]

Hamka began his education at an elementary school on the shores of Lake Maninjau until he finished second grade. When he was 10 years old, his father founded Sumatera Thawalib in Padang Panjang City. It was here that he began to study religion and Arabic. Some also say that from 1916 to 1923, he began to study religion at Diniyah Schools in Padang Panjang, as well as Sumatera Thawalib in Padang Panjang and in Parabek.[23]

Around the age of 16, Buya Hamka decided to go to Java. He obtained approval from Haji Rasul and released him to Java. He then stopped in Yogyakarta to learn about the development of social activism. Here he also attended various courses organized by Muhammadiyah and Sarekat Islam. Then, at that time, he continued to live in Pekalongan, especially with his brother, who was a Muhammadiyah figure.[24]

In 1925, Hamka returned to his hometown, Maninjau. In this village, he began to be active in various activities such as giving speeches and tabliq in Maninjau, Padang Panjang, and the surrounding areas; sometimes he joined the tabliq with his father; besides that, he also held speech courses among his friends and among the Muhammadiyah tabliq founded by his father in Surau Padang Panjang; the results of the course were then edited by Hamka and printed into a book entitled Katibul Ummah (this was his first experience, which was quite successful in the world of writing). These activities were further supplemented by subscribing to newspapers from Java, such as Hindia Baru under the editorship of H. Agus Salim and Bendera Islam led by H. Tabrani.

[20] Musyarif, "Buya Hamka: Suatu Analisis Sosial Terhadap KitabTafsir Al-Azhar," *Al Ma' Arief: Jurnal Pendidikan Sosial Dan Budaya* 1, no. 1 (n.d.).
[21] Ria Puspitasari and Syarifah Hanifah, "Understanding Buya Hamka Dan Tafsir Al-Azhar," *Ar Rosyad: Jurnal Keislaman dan Sosial Humaniora* 2, no. 2 (2024).
[22] Nurul Anisyah Adha, "Dedikasi Buya Hamka Sebagai Sastrawan Dalam Pengembangan Pendidikan," *Krinok: Jurnal Pendidikan Sejarah dan Sejarah* 1, no. 3 (December 12, 2022): 140, https://doi.org/10.22437/krinok.v1i3.22143.
[23] Imron Baehaqi, "Adab Belajar Dan Mengajar Menurut Buya Hamka," *Jurnal Hamka : Studi Agama Islam Dan Kebudayaan* 1, no. 1 (2022).
[24] Muhammad B Hamka, *Pendidikan Berbasis Nilai-Nilai Profetik Dalam Pemikiran Buya Hamka* (Tulungagung: STAIM Tulungangung, 2022).

He also followed the progressive ideas of the Sarekat Islam and nationalist figures such as Ir. Soekarno in Bandung through newspapers.[25]

The total formal education period that Hamka had ever taken was only about seven years, namely between 1916 and 1924.[26] However, in Hamka's view, all that he reaped initially did not attract his heart except learning about *'Arudh*. It's no surprise that Hamka became a famous cleric and writer.[27] Table 1 explains the specifics of Buya Hamka's struggle history.

Table 1. Buya Hamka's Struggle History[28]

1927	Buya Hamka left his homeland to perform the pilgrimage to Mecca and stayed there for approximately 5 or 6 months.
1928	He became a participant in the Muhammadiyah conference in Solo, and since then he started to be busy and almost never missed the conference until the end of his life.
Between 1928 and 1935	Si Sabariah, a storybook in the Minang language, made its debut. Then books were also published entitled Religion and Women, Defenders of Islam (Tarikh Sayyidna Abu Bakar), Summary of Islamic Dates, Minangkabau Customs and Islamic Religion (this book was banned by the police), The Importance of *Tabliq*, and *Mi'raj* verses.
1949	Hamka moved to Jakarta and lived there until the end of his life, where, after 25 years in the city, he wrote no less than 60 books.
1950	He began his career as a class F civil servant at the Ministry of Religion.
1975	Buya Hamka was elected as general chairman of the MUI.
1980	Re-elected for the second term of management
1981	Buya Hamka passed away to *Rahmatullah*.

Tafsir Al-Azhar

Tafsir Al Azhar is one of Buya Hamka's phenomenal works. This interpretation has been widely studied by researchers and is also used as a reference by teachers to teach

[25] Musyarif, "Buya Hamka: Suatu Analisis Sosial Terhadap KitabTafsir Al-Azhar."
[26] Dewi Murni, "Tafsir Al-Azhar; Suatu Tinjauan Biografis Dan Metodologis," *Jurnal Syahadah* 3, no. 2 (2015): 27.
[27] Gamal Akhdan Zhalifunnas and UIN Sunan Ampel Surabaya, "Buya Hamka Dan Narasi Politik Identitas Dalam Tafsir Al-Azhar," *Journal of Islamic Philosophy* 1, no. 1 (2023).
[28] Musyarif, "Buya Hamka: Suatu Analisis Sosial Terhadap KitabTafsir Al-Azhar."

in the field of interpretation. Tafsir Al-Azhar actually originated from Hamka's dawn lecture, which he delivered at the Al-Azhar Grand Mosque, Jakarta, since 1959. Hamka's discussion of the interpretation of the Qur'an after the dawn prayer was then published regularly in the Gema Islam magazine led by General Sudirman and Colonel Muchlas Rowi. Although he was on his journey, Hamka then continued and completed the interpretation in prison because he was arrested by the New Order rulers for two years.[29] Then in 1960, the name Al-Azhar was given by Sheikh Mahmud Syalthuth.[30]

Tafsir al-Azhar divides the sources of interpretation into two categories: primary and secondary. Primary means that Hamka is not free from the rules of tafsir bi al-ma'tsur, namely interpreting the Qur'an with the Qur'an, the sunnah, and the sayings of the companions. The secondary data comes from the sources that Hamka used to explain the meaning of the verses from *Qaul Tabi'in*, other traditional tafsir books, and some Indonesian tafsir works that have been compared.[31] The method used in Tafsir Al-Azhar, in general, is actually not much different from other tafsir works that use the *tahlili* method, by applying the *tartib mushafi* systematics. Its focus on rationalizing the Qur'an's guidance in Muslims' daily lives sets it apart from previous tafsirs. Particularly, it distinguishes itself from previous tafsirs by incorporating a significant amount of history and current events into its interpretation.[32] The systematics of writing the Al-Azhar tafsir consists of ten volumes arranged according to the order of the Usmani *Mushaf*, starting from *juz* one and ending with *juz* thirty. The details of each volume are explained in Table 2.[33]

Table 2. Details of the Contents of the Tafsir al-Azhar in Each Volume

No	Jilid	Isi
1	Volume One	al-Fatiḥaḥ - al-Baqarah
2	Volume Two	Ali 'Imran – al-Nisa'
3	Volume Three	al-Ma'idah – al-An'am
4	Volume Four	al-A'raf – al-Taubah
5	Volume Five	Yunus – al-Naḥl
6	Volume Six	al-Isra' – al-Mu'minun
7	Volume Seven	al-Nur – as- Sajdah
8	Volume Eight	al-Ahzab – Fusshilat
9	Volume Nine	al-Syuara – al-Shof
10	Volume Ten	al-Jumu'ah – al-Nas

[29] Husnul Hidayat, "Metodologi Tafsir Kontekstual Al-Azhar Karya Buya Hamka," *El-Umdah: Jurnal Ilmu al-Quran Dan Tafsir* 1, no. 1 (2018).
[30] Ananda Rizki Prianka Putri et al., "Metode Tafsir Hamka Dalam Tafsir Al-Azhar," *Gunung Djati Conference Series* 29 (2023).
[31] Hidayat, "Metodologi Tafsir Kontekstual Al-Azhar Karya Buya Hamka."
[32] Hidayat.
[33] Hani Fazlin and Lailatul Badi'ah, "Mengenal Tafsir Nusantara: Menggali Sisi Kenusantaraan Tafsir Al-Azharkarya Buya Hamka," n.d.

Buya Hamka's Interpretation of Surah an-Nahl Verse 125

One of the verses in the Qur'an that discusses preaching is a verse in Surah an-Nahl verse 125, namely;

ٱدْعُ إِلَىٰ سَبِيلِ رَبِّكَ بِٱلْحِكْمَةِ وَٱلْمَوْعِظَةِ ٱلْحَسَنَةِ ۖ وَجَٰدِلْهُم بِٱلَّتِى هِىَ أَحْسَنُ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِۦ ۖ وَهُوَ أَعْلَمُ بِٱلْمُهْتَدِينَ

Meaning: *"Invite ˹all˺ to the Way of your Lord with wisdom and kind advice, and only debate with them in the best manner. Surely your Lord ˹alone˺ knows best who has strayed from His Way and who is ˹rightly˺ guided."*

Buya Hamka interprets this verse by beginning by explaining that this verse is a call to preach with wisdom, namely, wisely, with noble intellect, a broad chest, and a clean heart, drawing people's attention to religion or to belief in God.[34] Buya Hamka continued his interpretation by interpreting the word *Mau'izhatul Hasanah*, which means good teaching or good messages, which are delivered as advice. as education and guidance since childhood.[35] *Jadilhum billati hiya ahsan*, refute them in a better way. Buya Hamka interprets these words. If a dispute arises and it cannot be avoided, choose the best path. Among them are the main issues that are being discussed with feelings of hatred or affection for the person being discussed.[36] And at the end of this verse, Allah firmly states that the matter of giving people guidance or leading people astray is the right of Allah alone, as Allah says, "*Surely your Lord ˹alone˺ knows best who has strayed from His Way and who is ˹rightly˺ guided*."[37]

Generation Z-Friendly Da'wah Concept Based on Buya Hamka Perspective

Generation Z, or Gen Z, also known as centennials, is the generation born in 1997-2012, right after the millennial generation, or Generation Y.[38] Broadbent et al.'s (2017) research shows that Generation Z's life values are socialized and influenced by parents (89%), friends (78%), teachers (70%), celebrities (30%), and politicians (17%).[39] So parents have a very important role in mentoring children of generation Z, because the level of interaction is indeed more than with other people. According to Stillman, generation Z has 7 ideal characteristics, including:[40]

1. Digital

   Digital in this context means that Generation Z never limits their activities and scope between the real world and the digital world. The development of technology in the Gen Z era is indeed fast, and it is appropriate to happen. Everything

[34] Buya Hamka, *Tafsir Al Azhar* (Singapura: Pustaka Nasional PTE LTD, 1998).
[35] Hamka.
[36] Hamka.
[37] Hamka.
[38] Linggar Sekar Arum, Amira Zahrani, and Nickyta Arcindy Duha, "Karakteristik Generasi Z Dan Kesiapannya Dalam Menghadapi Bonus Demografi 2030," *ASRJ : Accounting Student Research Journal* 2, no. 1 (2023).
[39] Muhammad Zulfa Alfaruqy, "Generasi Z Dan Nilai-Nilai Yang Dipersepsikan Dari Orangtuanya," *Psyche: Jurnal Psikologi Universitas Muhammadiyah Lampung* 4, no. 1 (2022).
[40] Arum, Zahrani, and Duha, "Karakteristik Generasi Z Dan Kesiapannya Dalam Menghadapi Bonus Demografi 2030."

is very easy to find and is usually provided by various applications and online sites. It is true that the digital world can reduce physical interaction with other people around us, but it seems that Generation Z does not care about that. Time efficiency is also one of the main reasons. Moreover, the digital world and technology are two things that cannot be separated from their lives. With just a click, scroll, and click again, all the needs and requirements of Generation Z can be met.

2. Hyper-customization

In this context, hyper-customization refers to Generation Z's aversion to labels or stamps on any aspect of their identity. They want to show their strengths or uniqueness as the identity they use, not in terms of religion, ethnicity, or race. Generation Z wants to customize their identity as much as possible in the eyes of society. With these prominent things, an assessment emerges about how unique they are compared to others in a similar environment. Gen Z resists categorization into multiple groups. This seems as if they like to rebel and are difficult to control. Generation Z does want to get out of something that is common and widely used by others. Even since adolescence, on average, they have wanted to determine their own ideals and goals for the future, as well as what methods must be taken to achieve them.

3. Realistic

Due to the influence of parents (generation X), who tend to live with a gloomy outlook due to a life that is not in line with the dreams they aspire to, the thinking of generation Z is also carried away to not have high expectations of the possibilities that can happen in the future. This is not a skeptical view, but a realistic one. Therefore, Generation Z prefers to learn through real practice rather than theory. They prefer to learn how to sell a product or provide solutions to problems that exist in real life.

4. Fear of Missing Out (FOMO)

Known as the digital generation, Generation Z also collects all information on the internet that is considered important and useful for their work. They fear falling behind in information, which could ultimately impede and negatively impact their work outcomes. Combined with their high curiosity, Generation Z becomes restless if they don't receive the latest news. Generation Z's concerns about falling behind their peers stem from this. They also want to understand and take the essence of what other people are doing. One could argue that this presents an opportunity for Generation Z to enhance their competitiveness.

5. Weconomist

Generation Z is one of the generations that knows the word collaboration, especially in the economic field. Commonly known as the Sharing Economy or Weconomist, they also influence the digital industry market, such as Gojek, Grab, and Disney+ Hotstar. Generation Z tends to be more open. Without close ties, they can form partnerships with anyone as long as it is in accordance with the existing agreement.

6. Do it Yourself (D.I.Y.)

Independent digital generation, that's generation Z. Independent in this

context means they no longer need to be accompanied or helped when they want to learn something new. Just by looking for a video tutorial on YouTube, everything is solved. It's that easy for them. However, on the other hand, the nature of generation Z who can do everything individually makes them considered not to have the talent to work together in a team. They only want to focus on work that can be completed and leave the rest to their work partners. This characteristic is also the background to their great desire to become an entrepreneur, especially because generation Z can do what they really like and do not need to move statically in the world of work which is considered too typical.

7. Driven

It is true that Generation Z is a realistic generation and does not have big dreams, but they want to bring positive changes to the environment with the technology in their hands today. They may be willing to do more to bring benefits to many people who might need their help. With that driven spirit, Generation Z can build and introduce their personal branding to the world for their outstanding actions in the future.

Therefore, generation z da'wah is preached by a preacher to the community born 1997–2012. So a person who preaches in the time of the Prophet Muhammad (SAW) with someone who preaches today certainly has several different methods or concepts. Infidels often hindered Muslims in the past by disturbing them in a visible way during their preaching. So the Prophet Muhammad SAW also applied da'wah with two models, namely *sirriah* (secret) and *jahriyyah* (open) da'wah, because when the Prophet Muhammad SAW still had few da'wah partners compared to the more dominant infidels, then a person would choose the concept of careful and door-to-door da'wah. When there were more and more followers of Rasulullah SAW, he began to preach openly, although all of this was not without direct guidance and direction from Allah SWT because Rasulullah SAW never acted and did anything outside of the revelation that Allah SWT had revealed to him. As Allah SWT says in the Qur'an:

وَمَا يَنطِقُ عَنِ ٱلْهَوَىٰٓ , إِنْ هُوَ إِلَّا وَحْىٌ يُوحَىٰ

Meaning: *"Nor does he speak of his own whims. It is only a revelation sent down ˹to him˺."*[41]

Therefore, nothing was said by the Messenger of Allah (peace and blessings of Allah be upon him) following his lusts, but all his words were nothing but revelations conveyed to him and to be conveyed to others. So the concept of da'wah now referred to in this study will see what limitations are given by Buya Hamka in defining the method of da'wah that is suitable, especially for the current generation or the current era. Buya Hamka mentioned three main concepts in da'wah that are suitable for the millennial generation and even for all times, as he said in the interpretation of this verse with the expression that the three main ways of doing da'wah are very much needed in all times.[42]

[41] Tafsir Web, "Al-Qur'an Terjemahan," January 27, 2025, https://tafsirweb.com/37270-surat-an-najm-lengkap.html.
[42] Hamka, *Tafsir Al Azhar*.

The three concepts of da'wah include:

1. Da'wah with Wisdom

The wisdom that Buya Hamka intended to convey was the importance of preaching wisely, possessing noble reason and character, and demonstrating a broad chest and a clean heart, which can attract people to religion or faith in God.

Nowadays, many people prefer to insult other groups that do not agree with their group rather than being wise. So the more social media that develops, the more preaching with wisdom and a clean heart is very useful for maintaining the unity and dynamism of preaching. So this method is very useful for the past, present, and even the future.

Sayyid Quthub is of the opinion that preaching with the *bi al-hikam* method will be realized based on three factors that must be considered: (a) the condition and situation of the *mad'u*, (b) the level or size of the preaching material to be delivered does not burden or burden the *mad'u*, and (c) formulating the right method according to the situation and condition of the *mad'u*.[43]

2. Da'wah with *Mau'izhah Hasanah*

According to Buya Hamka, da'wah with *Mau'izhah Hasanah* is da'wah that prioritizes good teaching, or good messages, which are delivered as advice. This concept is almost similar to the first concept, which prioritizes guarding the heart before uttering words or attitudes that are inappropriate in conveying something to others. So this is certainly very much needed at this time; many of the preachers who provide teachings to the community do not have good teachings, for example, with words that are not appropriate for a preacher to say. Meanwhile, according to other scholars such as Sayyid Quthub, he explained that good advice is advice that can enter the human soul and can soothe the heart, not advice that can redden the ears because it is full of inappropriate criticism and insults. Good advice, continued Quthub, is also not by opening and exposing the disgrace and mistakes of others that occur because they do not understand or because of good motives.[44]

3. Da'wah with *Mujadalah Billati Hiya Ahsan*

Da'wah with *Mujadalah Billati Hiya Ahsan* is one of the da'wah concepts expressed by Buya Hamka, which contains the meaning that when there is a dispute between the da'wah preacher and the target of da'wah, a da'wah preacher must choose the best path. So Buya Hamka gave an example of a person who is still infidel, does not understand the teachings of Islam, and then freely issues criticisms of Islam; because of his stupidity, this person must be refuted in the best way, made aware, and invited to the right way of thinking so that he accepts.[45] Scholars, including Sayyid Quthub, have refuted the rebuttal (*jidal*) in the best way possible, stating that it does not contain elements of persecution due to the imposition of will or opinion. It also does not contain elements of demeaning and harassing the dialogue opponent. This is

[43] Mujahadah, "Metode Dakwah Untuk Generasi Milenial."
[44] Mujahadah.
[45] Hamka, *Tafsir Al Azhar*.

crucial because the human soul has its own greatness and arrogance. A person will not simply let go of his opinion unless the criticism of that opinion is done well so that the person concerned does not feel harassed.[46]

CONCLUSION

The concept of da'wah proposed by Buya Hamka, emphasizing wisdom, good advice, and constructive debate, is highly relevant for application within the context of Generation Z today. By leveraging the ijtima'i perspective and adapting methods that align with the advancements in technology as well as the social conditions of society, da'wah can become more effective in conveying the message of Islam. In facing the challenges of the times, an approach that considers the characteristics of the younger generation will enhance their understanding and acceptance of Islamic teachings, while also reinforcing moral values and positive principles within the community.

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[46] Mujahadah, "Metode Dakwah Untuk Generasi Milenial."

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